

THE NUR AF' SHAN

Vol. VIII.

FRIDAY:—August 6th, 1904. No. 132

FOREIGN TELEGRAMS.

London July 30, 455 a.m.

Reuter's correspondent at Chifu states that thirty of the better class of Europeans who left Port Arthur on Thursday report that heavy fighting has taken place since Tuesday. The general assault by the Japanese began on Thursday. The Japanese bombardment has been very severe since the siege began. The Russian forts are replying little.

Reuter's correspondent at Wei-hai-wei states that the British fleet is returning to Wei-hai-wei. This is regarded as indicating that Fort Arthur has fallen.

London, July 31.

A (Japanese) official report states that five officers have been killed and forty-one wounded round Port Arthur since Tuesday. The losses in men are not stated.

Reuter's correspondent at Tokio wires that the Vladivostok Squadron has passed the Tsugaru Straits homeward bound.

Correspondents at Liaoyang report a slight artillery duel at Hai-cheng on the 28th July, and the cannonade was re-opened more violently on the morning of the 29th July. A decisive battle there is expected.

Bombay, July 30.

The following telegram was received this morning from the Japanese Government:—

General Oku further reports, among other things, that according to the statements of captured Russian officers, General Kuropatkin was present on the battlefield and General Sakharoff and Kondratovitch were wounded; and that the Russian casualties were about 2000. Our casualties amount to 1,000; and the booty and prisoners are under investigation.

London, July 31.

The American Government has issued a semi-official statement declaring that regardless of the rules propounded by Russia respecting the sinking of neutral ships, America holds that it is opposed to all modern principles of international law.

The Russian press is adopting a strong attitude regarding the sinking of neutrals with contraband, and maintains that the sinking of the *Knight Commander* was entirely justifiable on account of the impossibility of taking her into port.

London, July 31.

M. Delcasse this afternoon notified to the Papal Nuncio in Paris that owing to the rupture of relations between France and the Vatican, his presence in Paris had become purposeless.

The French Government have stopped the stipend to the Bishop of Dijon and will refuse to fill the several vacant bishoprics, and intends to propose to Parliament the abolition of the *Concordat* and the Public Worship Estimates.

London, Aug. 1.

General Kuropatkin reports that all three Japanese armies resumed the offensive on the 31st ultimo. The Russian regards on the south continued an obstinate defence, only retiring gradually towards Hai-cheng before superior numbers.

A later despatch from General Kuropatkin reports that, when fighting was finished yesterday evening the Russians generally had retained their positions.

London, Aug. 1.

Reuter's correspondent wires from S. Petersburg: Russia's answer to Great Britain's representations regarding the sinking of the *Knight Commander* is still not received at the British Embassy, but there is no reason to believe that the assurances given to Sir C. Hardinge will not be loyally fulfilled. Revised instructions will be sent to Admiral Skrydloff as a result of the *Knight Commander* incident.

London, Aug. 2.

The *Daily Chronicle's* correspondent with General Kuroki states that the Japanese General's attack was made on a strong position on hills to the south west of the Mo-tien ling Pass. The Japanese left was strongly opposed. The fight made a splendid fight, the centre being engaged in an artillery duel. The Japanese took the Russian position, the enemy retiring.

This leaves only one more Russian position to be taken before reaching Liaoyang.

Reuter's correspondent at Tokio says that General Kuroki reports that the Japanese have occupied Kuan-tai-shan and Yang-tzu-ling. General Kuroki adds: "The Russians are fleeing from both places. We are twenty-five miles from Liaoyang. The operations, which were most arduous, lasted two days. Some field guns were captured."

Reuter's correspondent at Tokio wires today that it is reported that after three days' desperate fighting at Port Arthur the Japanese captured Shantai-kow, an important position in the defence.

London, Aug. 2.

The Russian Government has issued a statement that the liberation of the *Malacca* was due solely to the British Declaration that the contraband was Government property. It affirms that the Captain refused to show the ship's papers, and adds that the Government in no wise abandons the intention to send out cruisers and other warships to prevent the carriage of contraband of the enemy. The term of the commission under which the *Petersburg* and the *Smolensk* were sent out has now expired.

The status of the Volunteer cruisers or the Dardanelles question is not mentioned.

London, Aug. 1.

Lord Curzon was entertained to day a lunch at the United Club. Mr. Balfour, who presided, said that he was convinced that when Lord Curzon had completed his new term of Viceregalty in India he would come forward as a Unionist statesman of the first calibre.

Lord Curzon said that the ideal Party was that which recognised the need to place India as an organic factor of, not as a troublesome appendage to, the Imperial system, and not the Party that always favoured Great Britain on the strength of the idea that we must remain in India or it will break up like a pack of cards. In conclusion, referring to the saying that "India will be lost on the floor of the House of Commons," his Lordship said they did not require parliamentary interference in governing India, and thought they had a claim to expect a lofty sense of parliamentary responsibility in respect to that country.

Calcutta, Aug. 2.

London, August 1.—M. de Plehvo's assassin is dead, but has made no disclosures.—*Englishman Special*.

Allahabad, Aug. 2.

The Hazara Pioneer battalion will not be linked with any other corps at present. It will be raised at Quetta recruited from trans-frontier Hazaras.

Allahabad, Aug. 2.

Mr. Dobbs and Major Wanlis, who have been the guests of the Amir at Kabul for some weeks, are now expected to reach Peshawar about the 12th instant. They are making the journey by easy stages.

EDITORIAL NOTES.

"I cannot always know and understand
The Master's rule;
I cannot always do the tasks he gives
In life's hard school;
But I am learning, with his help, to solve
Them one by one,
And, when I cannot understand, to say—
Thy will be done!"

The following words of advice were addressed to a band of young Missionaries on the eve of their departure to undertake to preach the Gospel in foreign fields. The speaker was Rev. Dr. Henry H. Jessup, a veteran of nearly fifty years service in Syria. The heads of his discourse were as follows:

1. Your success as missionaries will depend on your likeness to Christ.
2. Be courteous to all.
3. Be willing to go where you are sent.
4. Go in a tractable spirit, ready to take advice and yield to the voice of a majority of your brethren.
5. Go forth as hopeful labourers.
6. Go with level headed Christian common sense.
7. As you enter on your work, begin humbly.
8. Perfect yourself in the native languages.
9. Identify yourself with the people as far as possible.
10. Avoid partiality and favoritism in dealing with people.
11. Music is a power for good—use it if you can.
12. Care for your bodily health, take proper and regular exercise, vary your employments, adopt your diet to the climate.
13. Keep out of politics.
14. Remember the devil—that roaring lion has not lost either his teeth, his claws or his brains.
15. Be careful as to Bible study and your own spiritual life.
16. Keep in touch with the home churches.
17. Hold on. Regard your work as a life work.
18. Love the people. They are men for whom Christ died.
19. Preach the "old, old story." No better can be devised.
20. Have strong faith in God. Hold on to Christ. Think of His patience, His toils, His Prayers, His faith, and His quenchless love.

Some of our Indian friends are prone to criticize our vernacular paper and we frequently are told that "people laugh at the Nur Afshan" or that non-Christian "despise our Christian writers." There are a few exceptions, the critics being included. To these well-wishers we would say: "Be explicit. Tell us what the faults are. But do not ascribe to the paper the faults of an occasional lapse on the part of some of our correspondents—or of the secular news column which is made up mostly from extracts from other writers. Do not hold us responsible for the work of the "printer's devil." Do not carp at what may be a writer's chosen style. Some men write for the average man. Other writers are fond of a high flying style. Last of all sit down and write us a few model articles.

A very interesting ceremony was performed at the Ludhiana Presbyterian Church on Wednesday evening of last week. The first sod was turned for the digging of the foundation of a Prayer Hall to be built as a memorial to the late Mrs. Elizabeth Wylie. Mrs. Wylie was preeminently a woman of prayer and it was when nearly seventy years of age that she was stricken while engaged in prayer for the salvation of China, Japan and India. A memorial to such a life is most appropriate.

The Yogi and His Message II.

A REVIEW OF LECTURE II.

The subject of the second lecture of Swami Dharmaranda Mahavarati was the *Holy Bible—Reasons why Hindus and Muhammadans should read it.*

This lecture is marked by some of the peculiarities hinted at in our notice of the first lecture. It is marked by the same spirit of earnestness, the same eloquent denunciation of a spurious Christianity, the same devotion to Christ and the Holy Bible and the same inconsistencies of thought and illogical conclusions and in consequence uncharitable assertions in regard to Christians and modern Christianity.

Notwithstanding these serious blemishes, this lecture is remarkable for its clear presentation of the claims of the Bible upon the people of Hindustan, for its wonderful insight into the person of Jesus Christ, for its realization of the importance of the Historical argument in matters of religion, for its faithful witness to the power of the Word and Spirit of God to regenerate and save men from sin and to reconcile them to God.

Quoting from the Epistle to Hebrews the words, "God who at sundry times and in divers manners spoke in time past to the fathers by the prophets" says that God hath at last been graciously pleased to speak to mankind

by his Son"—even Jesus the Christ, whose teachings, preaching, sinless life and voluntary death are the glorious manifestation of God's purpose and will. Jesus came to correct and remove the otherwise incorrigible evils of the Jews and to deliver them from the burden of their otherwise inextinguishable guilt."

This Jesus, thus revealed to men in the Bible, "is the Son of man and the Son of God"—"the Lamb of God, which was born in Bethlehem to be sacrificed on Golgotha by the Jews for the remission for the world's sins and transgression."

But this Jesus was the "Prajapati" of the Vedas, the "Inheritor of Everlasting Delight" of the Upanishads, the Great "King of the Mahabharati," the "Qurban," of the Quran, the Zandavesta and the Coming Messiah!

We see in this much of the teaching of the Mysticism of the East. God has revealed Himself in the sacred books of all nations. All peoples have had knowledge of a Saviour to come. But the revelation of the Bible is so clear, that all should read it. Christianity is therefore a revealed religion "in which we cannot fail to see the central point of the world's history, the fulfillment of many prophecies, the glorious redemption of numberless sinners, as well as the Consummation of all History."

At this point we are permitted to see how the Bible influenced the Swami himself. "I stand before you today as a Hindu and a Hindu of the Hindus, and to speak as a Hindu on Christ and His Christianity, and to speak from a Hindu point of view. There was a time, my friends, when I was also counted, like many of you, of the bitterest enemies of Christ and one of the awful havoc creators in Christendom; but the more I have studied the Holy Bible and the more I have tried to comprehend Christ and Him crucified, the further have I been drawn into the circle of his most astonished admirers. I have come to recognize in all impartiality and reverence that Christianity is the source of moral and spiritual strength. I have never finished the reading of the Bible or of any portion of it, either in the original tongues or in English or in any of the Hindu or Muhammadan languages which I know, without sincerely feeling myself a better and a happier man."

Here follows a lengthy statement of how the world's great men have been influenced by Christ. India has felt His power, but why should they not? "Jesus Christ was worshipped by Hindus before he was adored by any other nations of the world." This statement is maintained by the following argument, in brief; The Magi of Persia were the followers of Mahajaina, the founder of the Jain Sect. He and his followers were nick-named "Maji" by the Persians. The Maji (who were Hindus) predicted the birth of an Avatar or Incarnation of the Deity. Accordingly some of them went to Bethlehem according to the Gospel story. Hence the Hindus were the first to worship Jesus.

But this is not all. The Swami is persuaded that Jesus himself visited India. Dr. Weitbrecht is quoted as authority for the statement that Jesus carried on a correspondence with Abgarus, king of Syria. But where is Syria? "Syria was undoubtedly the ancient Surya desh (Land of the Sun) of the Hindu Kings." Abgarus was a corruption of Argharus—Argha meaning the Sun. The learned lecturer claims to be able to prove that "Christ passed through Thibet and spent some months in Nepal on his way to India." In India he visited all the principle cities, Poona, Cocanada, Nagerecoil, Benares, Patna &c. He points to the Syrian Christian Settlements on the Malabar coast, who were the subjects of Agharus (Abgarus). No arguments are presented in support of these assertions. The Swami merely says: "I can prove to your satisfaction that India honored Christ and Christ honored India"—and much more to the same effect. We have written thus much to illustrate how the absurd book of Notovich and the traditions manipulated by a few sensational writers of the Theosophic School are still capable of influencing even so serious a mind as that of Swami Dharmananda.

And here as in Lecture I, where occurs a long digression in order to discuss the nature of Yoga, so here the obstacles presented to the acceptance of Christ as the Yogi of Yogies, carries the lecturer away off from his subject to make a tirade against European fondness for hunting and shooting animals small and great. The shooting parties of Governors of Provinces are in colours by no means pleasing. The iniquities of the soldiery, the sailors, tea planters &c are held up to view—The nominal Christian population comes in for a severe chastising. And yet all this must not stand against Christ and Christianity. The cruel, unjust and absolutely false statements made in regard to Europeans and native Christians are much to be deprecated. They can only be excused by that love of Christ which covers a multitude of sins.

But we must close by giving the mere heads of argument to show why Hindus and Muhammadans should read and study the Bible. They number sixteen and are as follows:—

1. Because the Bible is the most wonderful Book in the world.
2. Because the Holy Bible appeals to every man's heart.
3. Because no one can pretend to a thorough knowledge of the language of England without a deep study of the Bible.
4. Because the Bible is the history of Christ; Christ was a man of our own continent; it is his biography; a faithful record of his divine message.

5. Because the Holy Bible is the history of man's fall and redemption—a glorious history of the triumph of



virtue over vice.

6. Because the Bible is the Dharma Sastra of the religion of love.

7. Because the Holy Bible is the scripture of more than half of the world.

8. Because the Bible is the scripture of the British people who govern the destiny of India.

9. Because the Bible is one of the revealed books according to Muhammad and his apostles, the Bible should form an interesting and reverent subject of study for Muhammadans.

10. Because no study of the Koran can be said to be complete without that study of the Bible.

11. Because Jesus Christ is the greatest of all prophets according to Muhammad and his apostles and ministers.

12. Because the Bible is the message of God.

13. Because the Bible gives us the most wonderful and most glorious accounts of the fulfilment of the prophecy of "Prajapati's Great Sacrifice" of the Vedas.

14. Because the Bible is the grandest garden in which the choicest flowers of heaven and earth grow in abundance.

15. Because the Bible is the only faithful record of the most marvellous miracles and the supernatural deeds and doings of a Yogi, the book should be read by Hindus and Muhammadans alike.

16. Because the Bible is the everliving Book in the ever-rich library of God, it should be read by every true lover of God and everyone who sincerely seeks for His grace and mercy.

Such words, coming as they do from a man who has made a profound study of the Bible and who has lost his prejudice and become a Christian by faith, though not yet baptized, are truly significant. His closing words are expressive of abiding faith and an earnest desire that his countrymen should read the Holy Bible. "The Bible is a book of life. The Bible is undoubtedly the book of love, hope, faith, life and activity. It is the message from God."

With all that is so admirable in this book one is reluctant to criticise. There are however serious errors which it is a duty to expose. But we do so in the spirit of that charity which hopeth all things. First we would notice the fundamental error of this booklet. Christ was never a Yogi, even in a Jewish sense. Such a title might have fitted on to John the Baptist. Jesus was a man among men so far as the world could see. "He came eating and drinking." His peripatetic life during his ministry might be regarded as that of an "Ideal Yogi," but it was not the Jewish Ideal nor was it ever the Indian Ideal. He might be called the Ideal Pandit but hardly the "Ideal Yogi."

Nor is there the slightest truth in the implication of the lecturer that the marvellous miracles of Jesus were due

to the occult powers attributed to Hindu Yogis. They were due to the power of "God who was in Christ reconciling the world to Himself."

In like manner there is a vein of error underlying the many comparisons between Christ suffering on the cross and the "Prajapati" of the Vedas, the "coming Fire-God" of the Zendavesta &c. It is probable that some rays of the Light of God's Word may have penetrated into the darkness of the surrounding nations and that they gave rise to the things corresponding to Bible revelation as found in the sacred books of the many eastern cults but we cannot agree that such coincidence should entitle those books to be regarded as a message from God.

A third point we feel reluctant to mention because of the possibility of our being misunderstood. We refer to the frequent tirade against the sins of European Christians as being in any sense justly attributed to Christianity. So far as nominal Christians are concerned, many of them repudiate all faith in Christ and God. Our Swami lecturer hints at such difference but no where does he clearly show the dividing line. Nor does he make any allowance for national traits. The so called mild and peaceful Hindu is no doubt able to testify in his own behalf, but how absurd to speak of Hindus in general as being noted "for their meekness, holy humility, exceeding averse to fight and war, exceeding love for men, extreme hatred of bloodshed and unbounded kindness to all living creatures." We may well ask for facts. These statements are true of some Hindus but of very few, more bloody wars were never fought than those in which Rajputs, Mahratti Brahmins, and turbaned Sikhs have distinguished themselves. Who are fonder of war than these? as for cruelty, we have only to remind our readers of the dark days of 1857.

It is admitted that most of the Christian nations are warlike. But most of them were far more warlike before they became Christians. Christianity has laboured to minimize the sufferings consequent upon war. It usually is undertaken in the interest of right and often to accomplish the ends of mercy and peace. Who doubts that the warlike English have brought inestimable good to India, Egypt, the Soudan and South Africa? Our lecturer makes no discrimination between wars that are just and wars that are unjust. All war is wrong—all killing is wrong. The lady who destroyed a number of wild beasts, tigers, leopards &c is condemned along with the English ruler who bags 999 innocent birds. The killing of beasts by men fills him with horror but the thought of men, women and children killed by wild beast does not seem to trouble him. The inconsistency here is glaring in the light of the Bible which is undoubtedly very dear to him. The Bible recognizes the use of animal flesh for food. "Every moving thing that liveth shall be food for you; as the green herb have I given you all"

We have no disposition to justify or to condone the offences of modern European Christianity. "Many are called but few are chosen." The masses in Europe and America are living the self life and are disobedient to God. They misrepresent the Gospel in India. The same may be said of Indian Christianity. The mass of ignorant men recently received into the churches have brought with them some of the evils which were theirs before. The question is *whether they are better than they were* and if so, whether they are better because of their Christianity. Swami Dharmananda answers this in the following words: "The greatest feature of Christianity which has struck me so often with wonder is the fact that while the religion of Christ has failed to do any good to the higher class people among oriental nations, *it has marvellously elevated the lower class people* and humanised them to a great extent." Yes, so marvellous is this fact that it is fair to say it has turned the world upside down. The contemptible 'barbarians' of the olden time have become the leaders among civilized nations and the rulers of the world.

It is not true however that Christianity "did not do any good to the most intellectual, most spiritual and most civilized nations that had existed before the advent of Christ." The Jews as a nation rejected Jesus and yet we read in the book of the Acts that many myriads (a myriad is 10000) of the priests were numbered among the Christians. And surely the conversion of the Greeks and Romans of the days of Constantine brought into the Church the wealth and learning of the most civilized nations of that day.

But we must close this review at this point. We wish it were possible to eliminate this matter after all so irrelevant to the subjects discussed and give us the pure gold of these remarkable lectures, untarnished by these extreme statements and comparisons which are unjust to the many poor weak Christians, who have turned from the worship of demons to the Blessed Christ, who preached the gospel to the poor, to lepers, to harlots, to outcasts as well as to proud pharisees and learned scribes. We believe heartily that there are many Hindus who secretly believe in Christ and sincerely strive to serve Him and we believe these are better than many who openly profess Christ and dishonor His name by ungodly lives. But how much more glorious would such lives appear if the great Swami Dharmananda Mahavarati would lead them out into open profession and devote their lives as Christ and his apostles did to the work of Christianizing India.

We can not know the value of a soul until its possibilities have been computed.

CHRISTIANITY IN JAPAN.

ITS FALL AND ITS REVIVAL.

The deeply interesting movement in favour of Christianity that is just now taking place in that land of surprises—Japan—might not, inaptly, be termed a revival, writes a *Globe* correspondent. The creed of Christendom is no new thing in the Mikado's realm. More than three centuries ago, its course marked a momentous epoch in the national life of the country, and at this moment the Japanese would probably have been our fellow-Christians, but for the inglorious quarrels of rival churchmen. The earliest traces of Christianity in Japan are to be found as far back as 1542, when Portuguese missionaries were already well established in the southern islands of the Empire. The new religion was eagerly welcomed, especially among the noble families, and in 1548, Sumitanda, a prince of the blood royal, marched to battle against the factious nobles with the figure of the crucified Saviour emblazoned on his banner, the first Bishop of Japan having been appointed by Pope Pius V. in 1563.

GROWTH OF CHRISTIANITY.

The new religion continued to spread with amazing rapidity, the Portuguese and Spanish Jesuits claiming to have made 2,000,000 converts in 25 years. In 1591 a deputation of bishops, sent by the Pope, was received in a great State audience by the Mikado, who promised to protect the Christian and who ultimately gave permission for churches to be built throughout the Empire. But after a few more years of great progress, some of the friars began to encourage their flock to destroy and pillage the Buddhist and Shinto temples. The zeal of the converts quickly overstepped the boundaries of tolerance and discretion, and some very disgraceful excesses were committed in various parts, the condition of things being further aggravated by the rancorous strife of the rival sects. It was then that the Japanese rulers set the quarrelling priesthood an example of forbearance and tolerance which alas for Christianity, they did not think fit to follow. In 1613, when the Spanish and Portuguese Jesuits had been pestering the Emperor Ozahra Sama to expel the Dutch settlers, whom they blamed for all the troubles and excesses that had occurred, and who, it must be admitted, had certainly brought about much of the mischief by their sordid and petty behaviour to the Christian converts the Mikado on the occasion of receiving a deputation remarked to them:—"If devils from hell should visit my realm, they would be treated like angels from heaven, solely so long as they conducted themselves properly. Japan," he continued, "was an asylum for all nations. No man who had taken refuge in his dominions, and conducted himself peaceably, should be compelled against his will to abandon the Empire, but if his will be to quit, he is welcome to go."

CHRISTIANS EXPELLED.

But the attitude of the rivaling sects became more intolerable day by day, until some of the priests began openly to preach rebellion. When in 1637 this had resulted in blood riots in various towns, an edict of expulsion was issued against all Christians, upon such of them as had not quitted the Empire by a given date a price was set, and all distinctive marks of Christianity worn, or carried about, were interdicted on pain of death. In order to emphasise the urgency of obeying these behests to the letter, the emperor summoned the Dutch and Portuguese missionaries to appear before an Imperial Commissioner, who thus addressed them:—"In former times it was known to all of us that you both served Christ, but on account of the bitter

enmity you ever bore each other, we imagined there were were two Christs. Now, however, the Emperor is assured to the contrary. Now he knows you both serve one and the same Christ. From any indication of serving him you must for the further forbear. Moreover, on certain buildings you have newly erected, there is a date carved, which is reckoned from the birth of Christ. These buildings you must raise to the ground." Draconic as these measures were, they had, no doubt, been rendered necessary by the disgraceful conditions prevailing in some of the centres of Christian activity and they were carried out to the letter.

Yet the traces of Christianity were slow to disappear. For many years later, when Captain Saris was sent to Japan on a commercial mission, by the East India Company, he relates that having a picture of Venus and Cupid on his ship, some of the Japanese who came on board, thinking the painting represented the Virgin and the child Jesus, worshipped it, stating that they secretly practised the rites of Christianity. To this day, irrespective of the thousands of converts made by the Catholic and Protestant missionaries, there are a considerable number of noble families to be found, the members of which still wear, in place of the usual patent of nobility, which, as a rule, is worked on the robes of both sexes, an emblem in which the traces of a cross are distinctly visible. The wearers, indeed, take a pride in claiming descent from the Christian families of the 16th century. That there exists at the present day a strong leaning towards Christianity, especially among the educated classes in Japan, the writer, who has long resided in the country, can testify. On several occasions he has had conversations with Cabinet Ministers and higher Government officials who have expressed their desire to see some form of Christianity established on a firm basis in the Empire. Nor must it be imagined that the Japanese in this movement are actuated solely by political motives, though these latter assuredly also enter into the idea.

JAPANESE NATIONAL CHARACTER.

The fact is that the Japanese national character is an eminently practical one. The Japanese may indeed be said to have found the happy medium between materialism on the one hand and fanaticism on the other. Hence his uniformly tolerant and liberal attitude towards all creeds. But he is not the pagan at heart that many Europeans have represented him to be. The Japanese is capable of intense devotion and enthusiasm in a sacred cause. He feels the need of a religious ideal, more lofty than that of the national Shinto cult, and less abstract than that of the imported Buddhist creed, and from what he has now for so many years observed of the devotion, and the self-sacrificing lives lead by some of the Christian missionaries, with whom he is on the most amicable footing, he has arrived at the conclusion that the creed of such men as those must contain within it the germs which, when well developed, should result in a much-desired ethical elevation of the people. At the same time his vigilant eyes have not been closed to the historical fact that it is solely those countries in which Christianity, in some form or another forms the actual basis of life that are achieving real progress in civilisation, while in those of other creeds there is stagnation. And, intensely patriotic as he is, he naturally desires his land to be endowed with every factor that can make for true moral elevation, and that can ensure the lasting happiness of Japan, and give her an equal standing in the brotherhood of free nations.

C. & M. Gazette

The commerce of the countries fronting on the scene of the war in the Far East amounts to about \$600,000,000 per year, of which the United States has one sixth, or \$100,000,000.

Seoul, the Capital of Korea.

Seoul is a walled city of nearly a quarter of a million inhabitants, about a third of whom live in extensive rural suburbs. The wall is pierced by eight gateways of massive stone, each with a pagoda shaped tower of one or two stories above it. The nearest of these to the railway station is the west gate, "The Gate of Bright Amiability," and it is by this portal that almost every visitor enters the capital of the Hermit Kingdom. The name of the city, by the way, is pronounced precisely as we would pronounce the female pig with an added—*i. e.* Sow! I have never heard a Korean pronounce the name in any other way.

The word means "Capital, nothing more; but if there is small beauty, or originality about the name of the city, there certainly is about its location, for anything more strikingly picturesque than the site of the Korean metropolis would indeed be difficult to find. The city stands in a little valley almost surrounded by rugged, corrugated peaks. High along the top of this mountain ridge runs the city wall. Deep into the gullies it dips, rising now and again to scale the steepest slopes and crown the summits of the loftiest pinnacles. Enclosed within this snake like barrier is such a strange contrast between wretched hovels and splendid palaces, purposeless loafers and hurrying crowds, broad streets and labyrinthine alleys, spotless cleanliness and unspeakable filth, as I doubt could be equalled elsewhere on earth.

Along several of the main streets are trolley-lines, and every few minutes a modern American electric car whirles past us well patronized with Koreans, both men and women.

Seoul of the past is fast becoming extinct. A modern red brick building, headquarters of the American Electric Company, rises in the centre of the town, and from its tower, stately churches and legation buildings can be seen towering above the squat houses of the natives.—H. G. Ponting, in Harper's Weekly.

Christian Aesthetics.

A LOVELY life is a beautiful one, however commonplace it may seem. What more beautiful than trust in God and love for man? True devotion, beneficence, self-denial, integrity—in short, all virtues—are beautiful. Politeness, civility, polish of manner and kindness of heart are not to be ignored. "Be courteous" is an apostolic exhortation, and applies to address and action.

Do good in a beautiful way. A loaf of bread thrown to a starving man will appease hunger, but if it is handed to him it will enhance the value of the deed.

One may be compelled to say No, and to say it firmly; but it need not be "snapped out in bull-dog fashion." We may have to fight sin and condemn evil doers, but we need not employ the weapons they use for that purpose.

A diamond in the rough has its value, but one dressed and polished is worth a great deal more. Gruff, out spoken, blunt men may be honest, candid, and all that, but a regard for others, a sense of refinement, is essential to beauty, and will not, in the least militate against or compromise the other good qualities.

In building a house or a character, beauty as well as strength should be considered. A Symetrical follower of Jesus will have a beautiful character and a lovely disposition. He will be a jewel in the eyes of God, irrespective of facial contour or physical form.

Our ideas of heaven are associated with beautiful sights and sounds so the beautiful culminates where it begins,—that is, in heaven. "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

SELECTED.

NOTICE.

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